

# THE BAPTIST RECORD.

OLD SERIES VOL. XXXI.

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NEW SERIES VOL. IX., NO. 28.



Hon. P. S. Stovall.  
Leading Candidate for State Treasurer—A  
Native Born Mississippian.

The picture of the President of the College and the President of the Board of Trustees have both appeared more than once I think in the Baptist Record. In this issue appears the picture of the College Treasurer, Mr. P. S. Stovall. The coming of Mr. Stovall to Clinton 4 years ago marked a new era in the progress of the town. He has been untiring in his efforts to build up the community and the two institutions located here.

He organized the Bank of Clinton and is its President. Upon my recommendation he was unanimously approved by the Fac-

ulty and unanimously elected by the Trustees as our College Treasurer which responsible position he is filling with conspicuous ability. One year ago he was unanimously elected by the State Convention as a member of the Board of Ministerial Education.

Mr. Stovall is a splendid business man, a Christian gentleman and a patriotic and valuable citizen. I have known him since our school boy days together at Clinton. I was greatly rejoiced when he decided to move to Clinton. I have found him, as I expected, a valiant helper in all my work. He is a candidate for State Treasurer, and I am enthusiastically in favor of his election.

Very truly,

Clinton, Miss., July 3, '07.

W. T. Lowrey.

dealings the readers of this paper may have with him will be strictly as represented. We bespeak for him the patronage of our readers everywhere.

We hold scholarships in two good business colleges, one in Jackson, and the other in Hattiesburg. If you are thinking of attending a business college, write to The Baptist Record, Jackson, Miss.

## Something Good.

I have something good to tell you. Providence is a country church ten miles from Hattiesburg. I preach there twice a month. When I went there to fill my appointment the 3rd Sunday in June a brother stepped

up to me and laid a shining gold coin in my hand. While I was trying to express my pleasure another did likewise, and another and another, etc. When it was all in the sum was \$125. Did anybody ever know of a more golden deed? I wonder how many preachers ever had that much gold at once!

The writer enjoyed a week with Pastor J. R. Johnston and his people at Gloster. The meeting was blessed with revival and the salvation of souls. There were thirteen received for membership, twelve of them by baptism on a profession of faith.

Bro. Johnston seems to be thoroughly established in the hearts of his people and he has a valiant band to his help in furthering the Lord's kingdom. This scribe was never more royally treated by any people. It is a delight to say that my impressions were that the fellowship of the saints in Gloster grows better day by day. I did not see Bro. McComb as he was at Magee in a meeting, but I heard him much and kindly spoken of, and duly appreciate the kind things he had to say of the coming preacher. Gloster is a good town.

Thence to the encampment at Blue Mountain. It was a great meeting, a blessing on my soul. Everybody ought to go next year.

Blue Mountain is an ideal place for the meeting, and the people in charge are an ideal people for such an enterprise.

Yours,

J. P. Williams.

Silver Creek, Miss.

Dr. Sproles baptized three converts at Durant last Lord's day.

The use of cigarettes is baneful, and interferes with the boy's progress in his studies.

Most people drink not for food but for pleasure, and here we find it but waste. "God never intended a rational man to be irrationally glad," and the man who gets his pleasure out of his cups is getting a pleasure that is unreal, unsatisfactory and deceptive. There is far too little return for what is expended; yet the social drinking consumes 350,000,000 gallons more of intoxicants than all the drunkards in the United States. The social drinkers consume more than 60 per cent. of what is consumed, so that the balance of power for good or evil, in the matter of drinking, lies with the social drinkers. It is the social drinking that is the waste and that makes the harm; it creates the demand for the supply. If ever the liquor problem is to be solved it must be by these social drinkers. We may convert all the drunkards and combine all the church members, but the balance of power is with this other large class. The position of railroads, large banking and commercial firms, factories and insurance companies, recent court decisions, and the growing sentiment among Christian people, lead us to believe that the days of the liquor traffic are numbered.—Baptist Commonwealth.

We wish to call the attention of our readers to the advertisement of the Jno. W. Patton Music House of Jackson, Miss., which appears in another place in this issue, and we wish also to vouch for every statement in this ad. as well as for the integrity and honest dealings of this concern. The new proprietor, Mr. W. F. Smith, who has lately acquired the business, was for many years connected with the business as a trusted employe, having, for several years of its greatest success, the sole management of the business; he is therefore familiar with every detail, and possibly better equipped to handle the business than most any one else.

Mr. Smith has been personally known to the editor of this paper for several years, and he takes pleasure in saying that any



## The Baptist Situation in Mississippi Delta Again.

F. Gregory.

I note with much interest Bro. Tall's article in the last issue of The Record under the above caption.

It is very gratifying to know that he is taking the interest in his newly adopted section of the country that he is, trying to set forth the possibilities and facts as they are in order that the situation may be properly grappled with.

Bro. Tall is a new man in that section of the country and has not the situation clearly before him and therefore his article is in some respects misleading. Having had more than six years' experience in work in the Delta I feel that I can speak with some degree of accuracy as to the situation of that section.

I pass over his prophecy as to the future of the Delta (for I have had similar thoughts as expressed by him) and take up some things as they are now.

Bro. Tall names several churches which are without pastors and makes the impression that it is due to the fact that men can't be had. The facts in the case are more nearly that some of the churches are not willing to take as pastors men whom God would send them while others would be glad to, if they were only able to get them.

Where churches are anxious for pastors, seeking men God would give them and not of their own choosing, and the salary, commensurate with the situation—they are not long without. Men of God gladly do make sacrifices for the sake of the work, but it is not right that they should make unreasonable sacrifices.

I do not know of a church in the Delta that pays a good living salary and furnishes a comfortable pastor's home that is without a pastor. Greenville, Greenwood, Indianola, Leland, Clarksdale, etc., are examples.

If it were possible to lay down a salary ranging from \$1,000 to \$1,800 a year there would be very few churches in the Delta without pastors. Churches must give their pastors a liberal support there, or they can not cope with the situation, and churches that can support their pastors liberally have good pastors.

"Not money but MEN." But for this one statement I would have said nothing. This statement is only partially correct. The Delta does need men, educated, godly, consecrated men, but that is not all. Money is needed. It may be said the Delta has all the money needed, possibly, but using it is the question. For several years there was plenty of money in the Baptist church at Greenwood to support the Baptist cause, but it was not done. Why? At the time it could not be used. The same is true at other places. It requires time and training to get men to do their means in support of the cause of Christ. The cash is necessary to carry on the training.

"Nearly every year the State Mission Board apportions more money to the fields of the Delta than we have pastors to consume." Why is this situation true? At the regular meetings of the two associational boards of the Delta, the Secretary of the State Mission Board meeting with them, the various places needing the help of the Board are allotted so much each, some of

them having pastors and some not. As a rule the small places receive small allowances and therefore is not enough with what can be raised on the field to give a pastor the needed support. Again, sometimes they are made conditionally. That is if the churches secure a proper man. And again, they can not, for the salary is still too small.

Not more than two years ago I believe, not over \$2,500 was apportioned the whole of the Delta. Twice this amount could have been wisely used in one association alone and would have secured resident pastors, the salary being sufficient to justify it.

Such a condition as above named exists, I suppose, in every section, but it is no argument against the need of more money for the work. Some pastors resign the care of churches which receive appropriations from the State Mission Board. Of course that money is not consumed by that field.

We will never meet our obligations in the Delta until we can and will make appropriations to meet the needs of the fields. This is done in some instances but in many it is not, for the reason the Board has not the money.

If we were in a position to turn loose something like \$8,000 or \$10,000 a year in the Delta men would multiply in the Delta work like the missionaries upon the Foreign fields. And we are suffering great loss there because we are not doing it.

It is money we need first. If we could aid in building pastors' homes and paying good living salaries there would soon be all the men the situation needs. This is proven from the fact that those churches that do pay good salaries have good pastors.

I know I will be pardoned when I say Bro. Tall would not be at Greenwood today if the salary was not commensurate with the situation. To take and develop the Delta on any other section, we must meet in some measure the demands. These are a few of the things that might be said.

We need money as well as men and if we can put the money on the field we will get the men.

Carrollton, Miss.

## I. Timothy 3:1.

Permit me to say a few things in connection with 1st Tim. 3:1. "This is a true saying: If a man desire the office of a bishop he desireth a good thing."

The office of a bishop, I believe, as generally accepted among Baptists, is understood to be an overseer, or pastor of a church or assembly. If that is true may not a man be a minister and not a bishop? In other words, may we not say that while all bishops are ministers all ministers are not bishops. If I am not mistaken the Apostle Paul was a minister but he did not fill the office of bishop.

I think we are at liberty to suppose that the Apostle was encouraging ministers to seek the office of a bishop on account of the increasing number of new churches that were at that time being organized, there being, perhaps, a demand or great need for bishops, or ministers to fill the office of a bishop. However, it is a fact that I think no one will dispute that a man must be called to preach and ordained before he can become a bishop. So he who desires the office of a bishop must first be a minister.

I believe firmly in an immediate Divine call to the ministry. I feel quite sure that there is not a minister of the gospel who has been called of God to preach who will

not testify that the first impression he had to preach the gospel came to him outside of any human agency or influence. A man who has been called of God to preach, chooses the ministry because he has been called, and cannot in the very nature of things be satisfied to do anything else.

He who chooses the ministry as a profession, as he would choose any other avocation in life, who has not been called of God to preach, or chooses the ministry because he is urged to do so by some one who thinks he ought to preach, is not an ambassador of Jesus Christ, and can never be in the vital sense in which we should look at it.

If it is really true that God does call men to preach, it is a matter too serious and indeed too sacred to be tampered with. There is, I think, a vast difference between seeking, or urging one to seek, the office of a bishop and seeking a call to the ministry.

J. R. Sample.

## The Christian's Work.

By W. S. Allen.

Jesus and his disciples are passing along one of the streets of Jerusalem when they come upon a poor man who had been blind from his birth. The disciples raise the question as to who was responsible for this man's condition, his parents or himself? Jesus answered, "Neither did this man sin, nor his parents; but that the works of God should be made manifest in him." Then he uttered the words which suggest the subject of this article, "We must work the works of him that sent me, while it is day; the night cometh, when no man can work." Jesus includes his disciples in these solemn words, and they are also applicable to us.

First, I will ask you to consider with me the dignity of work. We must work. No busier life was ever lived than the life of Jesus. From the beginning to the end he magnified the dignity of work. Not one moment of his life was wasted or thrown away.

Everything in the universe works. Activity is a law of life. God works. And we must work. We are all, more or less, inclined to be lazy. A young Indian was being examined as a candidate for the ministry. He was asked to give his idea of original sin. His reply was, "I do not know what other peoples is, but I rather think mine is laziness."

Honest toil in any sphere is noble. It is the high road to prosperity and happiness. I have the profoundest respect for the old man who had always lead an active life. He came to visit his grandson. They wanted him to stay around the house and do nothing. This he refused to do. He searched the place for something to do and finally settled on a five acre new ground that was full of stumps. The grandson, who is responsible for this story, affirmed that during the old gentleman's visit at his home he dug every stump out of that piece of ground.

This law of activity is applied, in the New Testament, to the Christian life. Christ said: "Herein is my Father glorified, that ye bear much fruit, and so shall ye be my disciples." We are not saved by works, but if we are saved we will certainly work. James put it right when he writes to people who said they were saved and did not need to do anything, that unless they worked they had no reason to believe they were saved. "Faith, if it have not works, is

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dead in itself." "For as the body apart from the spirit is dead, even so faith apart from works is dead." You cannot divorce the two. Christ said we must work.

Now what is the work of the Christian. It is the grandest work in all the universe. It is the work that has engaged the mind of the Holy Trinity from all eternity. It is the work that called forth the highest expression of God, his love. It is the work that brought the infinite Son of God to this world to live and die as he did. It is the work that sent the Holy Spirit to this world to convict men of sin, of righteousness, and of judgment. It is the work angels should have rejoiced to do. It is the work that God has given his people to do. What a glorious privilege! How we should rejoice to do it! This work is the salvation of the world. Christ said: "As the Father hath sent me into the world, even so send I you: Christ tells us what he was sent to do. "For the Son of Man is come to seek and to save that which was lost." Brethren, that is our business as Christians. Men and women are going down to hell all about us. What are we doing to save them? God grant that all of us who name the Lord Jesus as our Master may do our duty and I am sure that a glorious harvest will be the result. God is calling his people as never before it seems to the work of redeeming the world from sin and the devil. Let us not be indifferent to this call.

The last thought suggested by the Saviour is the preciousness of opportunity. Life at its best is so short. We must "work while it is day; the night cometh, when no man can work." "So much to do and so little time in which to do it." What we do must be done quickly. How rapidly the days pass away! The night of death is coming on. Every moment is precious. This life is like "the grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down and withereth." Fifty years from this moment most of us will be in eternity. May we not have to meet our Lord with the sad fate of the young man who had wasted most of his life and had been a Christian only a short time and as he lay dying a look of sadness came over his face and he said: "No, I am not afraid, Jesus saves me now; but oh, must I go and empty handed?" Let us do with our might what our hands find to do.

Pleayune, Miss.

## What Shall the Young Fellows Do?

In your issue of June 6, "J. A. H." raises a grave question in his article on "The Home Supply." He writes from the view point of the members of country churches, from whose ranks a majority of preachers go forth. He points to their feeling of distrust against giving to ministerial education, because when the young fellows are through and able, they do not return to the old home churches and repay, by their good service, for the sacrifices made for their education.

I do not expect to solve the problem, but as a young preacher, I shall venture a few remarks from the young preacher's point of view. I ask, What is the young fellow to do?

"Must he come back home, sit down and wait for a vacancy in his old home church? The churches that send out young men as preachers of the word, are partly churches that have godly, consecrated pastors to lead them. Many of them are not college and Seminary men, but they are real spiritual forces in the world; God bless them. Shall

the young preacher not rather go where there are urgent calls for preachers, when there are no vacancies at home?

Some pastors advise the young preachers, on returning from the Seminary, to go where opportunities are greater, where they will be "more appreciated." Who will say that these pastors are not sincere in giving such advice as they feel will be best for the cause in general? Is it not because they see possibilities for greater usefulness for young preachers in a new and growing country?

The tendency of the times seems to be, for the churches to seek preachers from a distance to hold their meetings, and become their pastors; and with many preachers, it is to look for distant fields of labor. It seems that "distance lends enchantment to the view." This may, or may not, be right; it is not for me to say.

I think, however, that I voice the sentiments of a great majority of ministerial students when I say that, as a rule, we have no personal choice in the matter, but that we seek the Lord's direction, and desire to go where He wants us to go, if it is to go back to the old home, or to Texas, or to China, and we go because we feel that the Lord has called us to that special field. It may be purely a providential guidance, yet it is accepted as the Lord's direction.

As a young preacher, I speak out of my own heart: My interest in the cause of Christ at my old home increases as the years pass. I kept in close touch with the work there, while I was at Mississippi College, and at the Seminary, and have always been ready to serve my people in any way possible. This year, in order to hold a meeting with my home church, where I was licensed and ordained to the work of the ministry, I had to abandon several weeks of protracted meeting work in a distant part of the State. But my love for the pastor who urged me to go to Mississippi College, and to the Seminary, and my interest in the welfare of my home church and people, led me to accept the pastor's invitation.

In conclusion, let me add this one word: My wife and I were forced to leave the Seminary this year before the session closed, on account of ill health. We received a warm welcome back to the old home. We settled down temporarily in the neighborhood in which my wife was reared, and only a few miles from my old home. Since coming here, we have been kept quite busy, doing what our hands found to do; and we feel that we have been appreciated as much as we have ever been anywhere. We are grateful for this appreciation; yet we regard the world as the field, and are waiting for the Lord's direction to any part of His moral vineyard, in which He has a work for us to do. We have no personal choice in the matter, only to do our Lord's bidding.

D. W. McLeod.

King, Miss., June 29, 1907.

To "serve the Lord in the beauty of holiness" is the acme of the Christian religion, the real and wholesome ideal of the true faith. But does it belong to the realm of the possible and practicable, the things that may be done? Well why not if it is well pleasing to God and if we "can do all things through Christ who strengthens us?" Holiness is the chief element in a real Christian life—a renewed heart and a consecrated personality. Then to do God's will in God's own appointed and revealed way as shown in His Word is the complete-

ness of "serving the Lord in the beauty of holiness." Whatever then could be the will of God, more than heeding His command to "preach the gospel to every creature" and to take up that obligation now by making a liberal and prayerful and sympathetic material contribution to the Lord's cause as represented by our State Mission work? Now is the opportunity beloved and you certainly have the ability in that "prosperity" with which the Lord has blessed you. Have you not more money as the result of your toil or trade or traffic than you really need for living? Then that "more" is clear profit and genuine "prosperity" and therein is your "ability," and may God help every one of us to measure up to the requirement of our "responsibility" and send to Bro. Rowe at once a fair division of our "prosperity" in a generous contribution for State Missions and thus "serve the Lord in the beauty of holiness."

## Adoption.

I enjoyed reading Bro. Rockett's article on Sonship and Adoption, and like Bro. Rockett, am troubled with the word Adoption.

One of our pastors in a sermon several years ago, preached on the final perseverance of the saints, and against that erroneous idea of Pedobaptists, that we can be born of the Spirit, and then fall from grace and be lost.

This pastor used the word adoption to illustrate our eternal salvation.

He said there was a law in the United States court to adopt children into a family, and they were made partakers and joint heirs of all property the head of that family possessed.

He further said there had never been any law made in the United States court to disinherit that child or children.

Just so he said we stood in relation to our adoption into God's kingdom.

Of course I do not know how this is, but that explanation has been pleasant for me to think about.

I think in my weak understanding that our spirit or soul is born into the Kingdom.

For as Paul says, "And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body."

Mrs. E. J. W.

## A Request.

Since publication of my communication in your columns, recently, I have a letter from an old and dear acquaintance still in Mississippi asking me to look up and make acquaintance of his son now living in this city. It has been a pleasure to do so. And I now write to request any reader of The Baptist Record who may have loved ones or friends sojourning in Houston, Tex., to write me giving name and location and I will gladly visit them and do what I can to make their stay here pleasant, and to interest them in our meetings, and our church work for the Lord Jesus Christ. We have an excellent, though small and poor, yet select, church membership, and our church is at work and in perfect harmony.

Walter E. Tynes.

Houston, Texas.



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## The Cates Meeting.

The meeting conducted by Evangelist Geo. C. Cates, in Jackson, came to a close last Sunday night, running 22 days. It was held in the College Building, just east of the old State House. The building comfortably seats 2,000. At many services it was full, at a few overflowing, and at none less than 1,200 or 1,500. The weather was ideal, not a single service being interrupted. A large number of the business places of all kinds closed from 10 a. m. to 12 m. Not a stone was left unturned in fitting up the building, so as to make it an ideal place for holding such meetings, at a cost of something more than \$2,000. This expense was met by collections taken at all the services. No high pressure methods were employed to raise this amount. The auditors were asked to give as they were able and felt inclined, but it was urged that no one feel embarrassed if he could not give every time, or if he could not give at all.

No bulletin boards or placards of any kind were used to advertise the meeting. Not even was a list of singing used as a drawing card in the services. He carries no singer with him, but depends on local choirs. The evangelist makes it very clear that he depends on the Holy Spirit to draw and hold the people at the meetings, and he leaves the Spirit to operate in his own way in doing this work—through the word, the people and his presence.

There was not one word said about remuneration for his services until near the close of the series of services, when committees took the matter in hand and privately raised through free will offerings the amount which they turned over to the evangelist.

Nobody was strained, nobody was urged, but in the most easy and happy manner the amount was raised.

His subject-matter is the Word of God. He presents this word in an annex peculiar to himself, but he always impresses the auditors that he is bearing to them a message, red-hot from the throne of the King. His preaching would not rank high, if rated by modern homiletics; but, in his own peculiar, simple and earnest way, he delivers the message, lugging into it nothing of philosophy or man's opinion. He believes the Word and drives it home to the consciences of the people, and pleads, as one rarely does, that they will accept God's message to sinners. He has no patience with the "Higher Criticism," or any kind of handling the Word, that would tend to shake the confidence of the common people in the authority of the inspired Word.

He announces in the beginning of a series of meetings two general subjects on which he will spend all of his time during the meetings. They are faith in God and the blood of the Lamb. This might strike one, who does not hear him through, as fanciful. But these are used as foundation texts. He uses the text, "Have Faith in God," as a basis for his morning sermons, always coupling some one or more other passages with it.

At the evening services, he uses as his foundation text, "Without the Shedding of Blood, There is No Remission," coupling with it some other passage. His arrangement is unique, but impressive. So far as we could judge, in hearing him regularly for three weeks, he is sound to the core doctrinally, and presents the way of life earnestly and forcefully. He heeds the exhortations, "preach the Word" and "have faith in God" as very few men we have ever met do.

The hundreds of reports that are passing through the land call for a few words from us as to his methods. Let it be understood at the beginning that any man of a strong personality and deep convictions will have methods peculiarly his own for doing anything. Right here is a good place for another remark. Many a time men have quibbled over methods and have failed to do the thing—they have lost their opportunity. In the matter of soul-winning, we had better not fool away our time on criticizing too severely other men's methods, unless they are clearly at variance with the Book. After all, the matter of method is a question of taste and judgment.

First of all, he establishes and maintains the best of order. He is very positive with the disorderly, sometimes appearing to verge dangerously on doubtful grounds, but always tender and kind. He is a great general, keeping a keen eye on every movement of whatever kind in and around the building. When he is through with the sermon he makes an appeal to the unconvinced to come forward for surrender.

Pending this the choir and congregation sing. As the music begins, those interested in their lost friends begin to move around in the audience, speaking with and persuading sinners to go forward and surrender. There is usually not a large number of responses to his direct appeals, but most of those who go forward for prayer are induced to do so by personal work in the congregation. Doubtless there would be much more general response to his appeals, if the anxious were not waiting for the workers to come to them. Under his earnest preaching and requests many volunteer to do personal work, both in and out of the

meeting. He requests all pastors and other resident or visiting ministers to take their place on the platform with him and remain at the front to pray and talk to the penitent ones who come forward. When a pastor is satisfied as to the conversion of one of these seekers, he seats him at the front. After spending some time with those asking prayer and help, Bro. Cates requires the converts to confess by standing and raising their right hands and saying in audible words: "I surrender all to Jesus for salvation and service," requiring their promise to join the church to which the Bible leads them, and line up for service.

It is at this point especially that the evangelist has been criticised as loose, and the critics have carried their contention so far as to accuse him of being a legalist and a ritualist. It is our candid opinion, after working with him for three weeks, and carefully noting his work at this point, that he is as careful, rigid and thorough as the average Baptist preacher in conducting a series of meetings. He is as careful and thorough as any pastors we have labored with in meetings. He constantly urges the pastors to be very thorough in their work, and not pass any one on as converted, without satisfactory evidence of regeneration. He insists that the pastors be careful at this point, first for the sake of the soul involved, and second for their own sakes, as they will have to deal with the professors after he is gone. In several instances where some of the pastors had carefully examined and passed persons, Bro. Cates turned them down when he put them to the final test. This was the case with grown men.

He has secretaries who take the names of those who make confessions, and their church preferences if they have any. He strives very hard to get penitents to pray for themselves, and when they will not do so audibly he suggests to them what to say. He insists that a moment's talk with God is worth more than a day's talk with man.

One very strong point in his meetings is the fact that he is full of gratitude for every courtesy and service by whomsoever given, and he never fails to express this gratitude in fitting words.

There is nothing so wither in to every good desire and impulse as to utterly fail of recognition at the hands of those in whose interests we are striving.

We are sure that no man can pass a just judgment on his work by hearing him at one or two services.

A few things should be said as to the result of the meeting. We can speak definitely as to the number of professions, but as to the abiding character of the work we must await the test of time. There were over 1,000 confessions. We estimate that at least one-half of these were church members. This would leave about 500 converts, the number depending upon the number of these who were church members, but not converted prior to this meeting. Of these approximately 500 professions, 240 have joined the various churches in the city. Disciples: First church, by baptism 25, by letter, 6; Second church, by baptism, 1. Methodists: First church, 31 by profession and 18 by letter; Capitol Street, on profession 32, and by letter —; Rankin Street, on profession 4, and by letter 3. Presbyterians: First church, on profession 11, by letter 9; West Side, on profession, 14 and by letter 2. Baptists: First church, by baptism 85, and letter 23; Second church, by baptism, 7 and by letter 1; Griffith Memorial church, by baptism 30, and by letter

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8. By the time all who were converted join the number will no doubt reach 300. Of the 500 converts quite a number, possibly 150 or more were not resident in Jackson. The resident professors have very closely lined up in the various churches for membership and service. Beyond any doubt at all, the work of Bro. Cates in Jackson is far-reaching, and will tell all down time for good.

He labors very hard to strengthen the bond between pastors and people. We believe the effect of his effort will make the pastor stronger with his people by giving them a more just conception of the dignity and utility of the pastoral office.

In conclusion: Are any of his doings and sayings objectionable? Bro. Cates is human. He insists all along that he is. And, if human, then not perfect. Any one who does as much as he does, must make some mistakes. "He that is without sin among you, let him first cast a stone." We are sure he leaves this city with the love and confidence of all who love the Lord Jesus Christ. We do not believe the union meeting has hurt anything but sin. Up to the point of surrender to Christ, he is as safe, thorough and sound as any one we have heard. He is fine in getting Christian people to work for the lost and to appreciate their obligations in general. He will always find the latch-string on the outside of the door in Jackson. These are only some of the things about the meetings. Many other things could be said.

In another column will be found a good picture of the treasurer of Mississippi College, Mr. P. S. Stovall. Dr. Lowrey says some strong things about him, which we most heartily endorse. We believe him to be a true gentleman and thoroughly capable of making a good public servant, in the capacity he is seeking.

## College Tiding.

440 was the number of students last session. The boys organized themselves into a "500 Club" and are working like bees to bring 500 men to the College next session. We have had to increase the faculty by bringing in two splendid new men, Prof. Edgar Godbold and Prof. W. L. Abbott. Prof. Brunson has gone to take a year or two of special study in Columbia University in New York City. Prof. J. T. Wallace takes his place in his absence. Professors Berry, Weathersby and Godbold are putting in 3 months of study in the University of Chicago. Prof. Abbott is spending his 4th summer in the Summer School of the South at Knoxville, Tenn. We will have a splendid faculty of 12 men beside the President.

The splendid new dormitory, "Jennings Hall," and the splendid new dining hall are both beginning to look like buildings. We expect to have them both ready for use by the time the session opens. The two buildings will cost about \$50,000. These will be splendid additions but the school is growing faster than the improvements.

Have you promised anything toward the new buildings? Have you paid it? We very much need the money.

66 young preachers were enrolled as students last session.

Next session opens October 2nd.

The printers have been very slow in getting out our new catalogues. I have the promise that the first shipment will be made today. I shall doubtless have the catalogues, therefore, before you read this letter. Do you want a copy? Drop me a

## THE BAPTIST RECORD.

card and you shall have it.

Yours hopefully,

W. T. Lowrey.

Clinton, Miss., July 7th.

## Notice of Sheriff's Sale Under Execution.

R. W. Shipp, vs. Luther Burns. Execution for \$63.23, Costs for \$4.05, \$67.28.

By virtue of the above stated execution to me directed by E. D. Fondren, Clerk of the Circuit Court of Hinds County, State of Mississippi, on a judgment duly enrolled in said Court, on the 4th day of April, 1903, which said judgment was rendered by J. I. Ballanger, mayor of the City of Gulfport, Miss., and ex-officio a Justice of the Peace, on the 25th day of March, 1903, I will, on the 5th day of August, 1907, at the front door of the Court House in the City of Jackson, Mississippi, within legal hours, expose to sale, at public outcry, to the highest bidder for cash, all the right, interest and claim the defendant, Luther Burns, has in and to a certain lot or parcel of land, situated in the City of Jackson, in the first district of Hinds County, State of Mississippi, to-wit: Beginning at the northwest corner of Lot 58, West Jackson, and running thence east along the south side of Lynch Street 614 feet thence south at right angles to Lynch Street 180 feet, thence west parallel with said Lynch Street 614 feet to the western boundary of said Lot 58, West Jackson, thence north along said western boundary of said Lot 58, West Jackson, 180 feet to the point of beginning, which has been levied on as the property of the said defendant, Luther Burns, and will be sold to satisfy the judgment therein and all costs. C. S. Spann, Sheriff.

## The B. Y. P. U. Encampment and Bible Institute.

By request of Bro. Bailey I give a brief report of the B. Y. P. U. Encampment and Bible Institute held at Blue Mountain, Miss., from June the 26th to July the 4th.

The program was broken by the death of Dr. T. T. Eaton, and the absence on account of sickness of Drs. S. Y. Jameson of Georgia, and W. A. Crouch, of Missouri, but those substituted for them did noble work and made the entire meeting a great success.

The special feature of the meeting was the deep evangelistic spirit which was felt from the very first. "We sat together in heavenly places in Christ Jesus" and quite a number professed conversion. I never heard clearer, more soul-stirring, strengthening, broadening, convincing expositions of the word of God than we enjoyed. Bro. Dew, the evangelist, and Drs. Dargan, Gambrell and Gravett, and Willie D. Upshaw, were continually in the spirit and fed the hungry souls of all who listened to their words. Our own evangelists also, Solomon and Bamber, showed themselves fully given to their work and blessed of God with the evangelistic gift.

The sweet fellowship we enjoyed was strengthening to everybody. In fact real "old-time religion" with a Bible heart and a Baptist backbone prevailed all the time and dominated the entire meeting.

Such men as M. K. Thornton were moved to say, in substance, I have resolved to give more time to real closet prayer and devotional Bible study than ever in life. I fully believe that this encampment is destined to be the greatest help to us as Baptists in causing thorough Bible study, deep

consecration, Baptist oneness and loyalty to every doctrine and interest fostered by us that has ever been started among us. There was not a discordant note and loyalty was stressed to the fullest.

I will not name any of the visitors lest I waste time on names and omit some who should be mentioned. We were all there and enjoyed ourselves together as brethren and sisters in Christ Jesus.

Blue Mountain entertained us with that same Christian kindness she has ever shown the servants of our God, and made us feel that we were one big family.

The time of meeting next year, and the program, was left to a committee composed of B. G. Lowrey, T. T. Martin, M. K. Thornton, Ed Solomon, L. P. Leavell, J. E. Byrd and R. A. Kimbrough, who will answer all questions concerning the Encampment that you need to ask.

E. L. Wesson.

## The Encampment.

A few words about the great Encampment at Blue Mountain. (You see I was there). It was great in numbers, great in power, great in evangelism and great in spiritual enthusiasm. Bro. Dargan's three sermons were wonderful, uplifting, and inspiring. Bro. J. B. Gambrell was powerful, even better than his best. Bro. Dew, on evangelism, was powerful, inspiring all with a great desire, born of the Holy Spirit, to be soul winners for Christ. Bro. Ray and Gravett did their work well. Bro. Taylor's address in memory of the sainted Bro. T. T. Eaton, was sublime, describing the great man as teacher, pastor and editor, with touching eloquence and pathos that are indescribable. We wept, we rejoiced. Wept that he has gone—rejoiced for what he has done. I cannot refer to all the speakers who did their work admirably well. "It was indeed good to be there."

We sang, we prayed, we preached, we talked, and rejoiced together in Christ Jesus. There were but two things in the great Encampment to be deplored. The first was the ridiculous "doctor" as spouted by some of our egotistical brethren. [Even our distinguished president in his announcement, with a significant smile (I do say that it was becoming) would say "doctor." When will pride and vanity get out of the hearts and saying, and things of our Baptist brethren? When will they learn that even Christ is our Master, and that we are all brethren? Can we not have one meeting at least in our great State where all vain distinctions will be left out? The second deplorable feature in the meeting was its conduct towards the country pastor. He was largely left out, overlooked, passed by. We will never develop our country churches, and bring them into lively co-operation with our denominational work by humiliating their pastors. Brethren, help the country pastor, and encourage him, for he has a glorious hard time, and he is a hero for Christ and His cause. Prof. Booth Lowrey gave us one of his inimitable lectures, for which we are profoundly grateful. What would Blue Mountain be without the colossal B. G. Lowrey? Noble man, and great school.

All to the convention at Hazlehurst. God bless the Record. I would that it was in every Baptist family in the great State of Mississippi.

A. B. Hicks.

Bellefontaine, Miss.



## Church News.

Rev. W. Fendley, of Chunky, is open to invitations to assist in meetings till Oct. 1.

Bro. Low held a great meeting in Purvis. Of the 40 conversions, 24 came to the Baptist church. Bro. Low has the splendid gifts of an evangelist. God is greatly blessing his ministry.

Pastor A. L. O'Brian has just closed a great meeting in South Hattiesburg. He began with 13 members and went to 75. 22 of these were by experience and baptism. Besides the expense of the tent, etc., \$50.00 for State Missions were raised. Think of this last item: It comes from a mission church, not over a month old.

Pastor B. Hewlett, of Amite, La., and his church have recently enjoyed a gracious meeting. Bro. J. L. Low, of Magee and his singer, Bro. Franklin assisted. Bro. Low doing most of the preaching, and endearing himself very much to the people. There were 42 conversions, 33 of these by baptism. The church was greatly blessed and strengthened.

We call especial attention to Rev. G. W. Riley's reply to Dr. E. Y. Mullins on "Choosing a Life Calling." This article was intended to follow Dr. Mullins' article in last week's issue but by some mistake on the part of the printer it was overlooked.

The Lord has recently given Dr. Hackett a great meeting at Forest, where he has been pastor for several years. Rev. J. P. Harrington, of Vicksburg, assisted in the meeting. At 5 p. m. the men had a prayer meeting in one place, and, at the same time, the women had one at another place. The church-life was quickened, encouraged and greatly enriched during these twelve days of two services each. There were 21 added to the membership, 13 of whom were for baptism. The church was liberal in its free-will offering to the visiting brother. The aged pastor is happy and encouraged, as he looks upon the fruit of his labors.

The Second Baptist church, Laurel, takes a long step forward. Since its organization, the Congregation Board has helped it from \$300.00 a year down to \$50.00 a year. On June 30th in conference, the church said: "We can stand alone." This church greatly appreciates the help of the Board, and will, as it has been doing, stand loyal to the Board. They raised last Sunday \$50.00, which is an additional gift to State Missions. The congregations at all services are growing. 208 additions in the last six months, and "no debt." Young Brother H. R. Harbom is the efficient and much beloved pastor.

Meetings were held simultaneously in the two Baptist churches in Vicksburg. Rev. Luther Little, of Galveston, Texas, did the preaching in the First church and Rev. John A. Held and Evangelist Solomon in Calvary. The First received 46 members with many more conversions than that, while Calvary received 25. Both churches are much revived and their pastors greatly encouraged. Bro. Solomon had Bro. Wheeler to sing for him and Bro. Little had Prof. Clifton Powers. It is a matter of gratifi-

cation that our cause at Vicksburg is making marked advancement. With two strong young men leading, we are warranted in expecting continued growth and efficiency. The death of Bro. H. C. McCabe of the First church was a heavy loss, but let us hope that the many new recruits will take his place. Bro. Harrington seems to have things well in hand at Calvary as Bro. Weeks has at the First.

## A Commendation.

The Hon. J. G. Spencer of Claiborne county is a candidate for the office of Insurance Commissioner. He is a gentleman well acquainted with insurance matters and therefore well qualified for the place. It is largely through his energy and enterprise, so I am informed, that we have the office of Insurance Commissioner as it now is separate from the office of Auditor. Mr. Spencer's faithfulness as a public servant demands the attention of the voters of Mississippi.

J. R. Sample, Summit, Miss.

Citizen.

## Yazoo City.

We have just closed the greatest revival our town has ever known. Bro. Cates spent 19 days with us, preaching the gospel in his simple and plain way. The people worked and prayed and God blessed and we had a great time together. Hundreds were saved. Back-sliders were reclaimed and church members brought nearer to God. It was by far the greatest revival that I have ever seen. Bro. Cates is wonderful in his success. He is no doubt, a man of God with a message fresh from the altar of heaven.

Our town is a new town spiritually. "Old things have passed away, and behold all things have become new." Last Sunday our drug stores were closed all day and the employees at Sunday school and church. Something unknown before here.

There were over a thousand confessions during the meeting. Of course many of these, perhaps half of them, were back-slidden church members and quite a number of them were visitors from other places. I have received 97 up to date into my church, the Methodists over a hundred, the Presbyterians about 75. There have been received in all about 300 into our town churches, besides others who are coming later.

The Lord is wonderfully blessing us. Our State Mission collection yesterday amounted to \$142, will easily make it \$150, the best collection ever known in the history of our church. We thank God that the old Yazoo City Baptist church is looking up. Better things await her in the near future. We have had 126 additions since the first of last October. "Bless the Lord O my soul and all that is within me, bless His holy name!" Pray for us brethren that the good work may go on.

Yours very hopeful,

J. B. Quin.

## For Sunday School Workers.

At Monteagle, Tennessee, during the last ten days of July, 1907—July 21-30—will be held the third annual session of the famous Monteagle "International Training School" for Sunday School workers of all Christian churches of the South. Monteagle is easily accessible by rail. It is about 80 miles from Chattanooga and 100 from Nashville on the

Tracy City "Mountain Branch" of the Nashville, Chattanooga and St. Louis Railroad. Passengers leave the main line at Cowan and their train climbs the Cumberland mountains 14 miles away to Monteagle, which is 2,100 feet above sea level with no mosquitoes, few flies, splendid spring water, an anti-malarial climate, abundant and reasonable board at hotels and cottages, and the finest summer constituency in the South. A splendid Chautauqua program is conducted during July and August, to which students of the school are admitted without extra cost.

There is no fee or charge for the ten days session of the school, and all railroads in the South will sell tickets at one fare plus 25 cents for the round trip on July 19, 20 and 21, good for several weeks.

The program and faculty of the school for 1907 will include all helpful Sunday school courses and such expert lecturers as Dr. J. A. B. Scherer on church history, Prof. L. P. Leavell on teaching, Prof. E. A. Fox on child study, Dr. W. States Jacobs and John R. Pepper on Sunday school management. Miss Florence Darnell on the black-board, Dr. E. F. Cook on missions, Miss Frayser and Mrs. Hamill on primary and junior work, Dr. H. M. Hamill as dean, on Bible study, and Prof. C. D. Tillman on music, doctors Carre and Chappell will serve as preachers.

Write to Manager F. A. Butler, Monteagle, Tennessee, for programs and information as to board, etc.

## A Real Mississippian.

Since accepting a pastorate in your State I have read several articles in the Record on the subject of "Mississippi for Mississippians," which caused me to do some thinking. These articles were all timely and contained wholesome doctrine. I endorse the sentiment with all my heart. But I could but wonder what the brethren really thought constituted a real Mississippian, certainly not all who are born in a State can be thus classed, nor all who thus make their boast, and are "dress paraders," shout the loudest. I have known many Baptists who make loud claims but when the plumb-line was applied fell far out of line. So I thought, with some fear and trembling, I would venture a definition of what I considered to be a genuine Mississippian. He is the one who, through love for Christ and the brethren, thoroughly identifies himself with all the interests of Mississippi Baptists! It matters not where he is born, so he puts his shoulder to the wheel and be one with his brethren in love and good works. If this definition is accepted, I trust the brethren will record my name among the real Mississippians. I was born on the Mississippi river and have located as near that little creek as the Lord and the brethren would permit; was educated at Mississippi College, and, therefore, it did not require a miraculous change to make me one with you.

The kind welcome I have received from old friends throughout the State have given me courage to make this claim.

I could not feel otherwise than at home here at Indianola with such noble-hearted people. There are great possibilities here, as throughout the Delta, and I desire the prayers of the brethren that we may do things worthy of His Name. I am with you for all I am worth. Command me when needed.

R. M. Boone.

Indianola, Miss.

## Baptism.

Why Did Dr. Young in His Analytical Concordance Define or Translate Baptizo "To Consecrate by Pouring On or Putting Into?"

E. L. Wesson.

I recently noticed, in Young's Analytical Concordance, that he never ventured a definition or translation of but one of the Greek words rendered baptize, baptism, etc., in the New Testament.

I could but wonder at this, and when I saw that he translated or defined the word baptizo "To consecrate," etc., I turned to the word "consecrate" in the same concordance to see if baptizo was ever used in that sense, and I found that never in a single instance was the word so used in the New Testament, Dr. Young himself being judge.

That finding made me wonder the more, for I could not see how a man could get his consent to define or translate a word to mean what it was never, according to his own book, used to express. Consequently I decided to go to the bottom of the matter and find out, if I could, on what authority Dr. Young defined the word baptizo "to consecrate."

To settle the question I turned to "The Lexicographer's Chair" in The Literary Digest, which I consider the very best authority on literary questions, and asked the question: "On what authority does Dr. Young, in his Analytical Concordance, translate or define the Greek word baptizo? To consecrate (by pouring out on, or putting into)?" In answer to my question I got more and better than I expected. The answer, in substance, was that he based his definition on the statements of Cheyne's Encyclopedia Biblica, Hastings Dictionary of the Bible, Smith's Dictionary of the Bible, McClintock and Strong's Dictionary of the Bible and John Davis's Dictionary of the Bible. Then he gave me the following quotations from Davis' and Hastings' dictionaries.

I was actually delighted because I found that these authorities, which this scholarly editor considers the latest and the best, clearly admit that immersion was and is the etymological meaning of the word baptizo, and that the other definitions now given to the word are based upon inference.

Here is what Mr. Davis says on page 70 of his dictionary: "Christians have differed even from early times as to the mode of baptism. While the word is derived from a verb baptizo, which means etymologically, 'to immerse,' this does not prove that immersion was the mode always practiced nor that it is necessary. In fact, instances occur where the word plainly does, not mean immerse. (Luke 11:38, in English version 'wash' and probably Mark 7:4).

The Scriptures nowhere describe, much less prescribe the mode. In post-Apostolic times both immersion and affusion were used."

Hastings is quoted as saying, Vol. 1, page 238, "Baptizo with few exceptions refers to washing for religious purposes, the demonstration of the sacred rite of ablution, 'baptizing' in the technical sense. It is plain from Luke 11:38 that in itself baptizo does not necessarily mean immersion, as Calvin and others assert. This is its usual meaning, however."

Now notice what they admit. 1. Baptizo means etymologically, "to immerse." 2. "This is its usual meaning."

Now if the word "means etymologically,

to immerse," then to use it in any other sense is to use it in a sense not contained in itself nor in the word or words from which it is derived, therefore is a perversion of the use of the word.

Also if the "usual" meaning of the word is "to immerse," as Hastings says, then any other definition whatever is an unusual meaning; therefore to say that the word means "to consecrate (by pouring out on, or putting into)," is to charge that Christ used the word in a sense entirely different from its etymological meaning, and contrary to "its usual meaning." Anybody can see that that is a fact, letting both Dr. Davis and Dr. Hastings, whose dictionaries are said to be the latest and best, be judges.

Why will men so rebel against Christ as to substitute for baptism definitions and acts which they themselves say are contrary to the etymological meaning of the word and opposed to "its usual meaning?"

If the word (baptizo) "etymologically means, 'to immerse,'" as Davis says, and if immerse is the "usual meaning" of the word, as Hastings says, then unquestionably those who do not follow the etymological meaning, and go contrary to the usual meaning, stand before God as not following what they themselves declare to be the exact meaning of His command.

Notice also that Dr. Davis says that although the word baptizo "means etymologically, 'to immerse,'" this does not prove that immersion was the mode always practiced nor that it is necessary." The very best that he can possibly claim, then, is that in exceptional cases something else was practiced; and that makes all, who do some other thing than immerse for baptizing, follow an exception and not the Divine rule. That is the best they can claim. If his position were correct, I would say which honors God the most, to do the thing plainly taught by the word itself, or some exceptional thing contrary to "its usual meaning?"

But both dictionaries say that Luke 11:38 shows plainly that the word baptizo does not always mean immerse. Turn to Luke 11:38 and let us see. The text reads, "The Pharisee marvelled that he had not first washed before dinner." Now what did that Pharisee mean? Can we find out without using the etymological meaning of the word translated wash? Plain people must look for light in the connecting words. The Greek word used is ebaptiste, but what does it mean? Much depends on that, because both dictionaries say the word here does not plainly mean immerse. Will you let Christ by his own answer show what He understood? Read verse 39. "The Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness."

Unquestionably our Lord understood the word "wash" to mean to thoroughly cleanse, for he illustrated his idea by telling how thoroughly they cleansed "the outside of the cup and platter." No one, basing his understanding of what Christ understood the word "wash" to mean on the illustration He used, can possibly believe that he even thought of anything less than a thorough bodily bath-making clean the outside of the body. How did they thoroughly cleanse their cups and platters? Did they do it by pouring water on them? Do women of today just pour on a little water to thoroughly cleanse dishes? Christ wanted to show how scrupulously cleanly they were outwardly, and how disregarding they

were of their inward condition before God. He who can see less than immersion in this text, in the light of Christ's own illustration of what he saw in it, has curious eyes.

But notice that neither of these noted dictionaries gives to the word the meaning of "consecrate," therefore I am still at a loss to know where Dr. Young got his authority for defining the word baptizo "to consecrate (by pouring out on, or putting into)."

Honestly, brethren, I am anew convinced that the only way one can avoid obeying Christ in baptism is to dodge the question, or to follow some far-fetched exception to the meaning of the word our Lord used to describe the ordinance, and use the word in a sense contrary to "its etymological meaning."

But Dr. Davis says "The Scriptures nowhere describe, much less prescribe the mode."

Now listen. If the word "means etymologically, to immerse," as Mr. Davis himself says, and if that is "its usual meaning," as Mr. Hastings says, was there any need to describe or prescribe the mode? If the word meant "to immerse," as both dictionaries admit, then the word itself told what to do and the only thing left to "describe" or "prescribe" was how to immerse; whether back-down, face-down, side-wise or head-foremost, and God left that to decency and common sense. Such a dodge, after defining the word to mean "etymologically, to immerse," and after saying that "immerse" is the usual meaning of the word, it seems to me ought to make every honest, God-fearing man blush. From the very best Pedobaptist information I can find—Drs. Davis and Hastings are given as the latest and very best by one of the most literary periodicals published—if one practices anything else than immersion for baptism he must discard the etymological meaning of the word baptizo, which is acknowledged to be "its usual meaning," and follow some far-fetched exception based on indefinite inference, for there is not a plain statement in the Bible that the word was ever used in any other than its "usual" sense.

The saloon is against the church, all right, and where they flourish side by side most all the flourishing is on the side of the saloon. It is so naturally antagonistic to the church and holy things it cannot be otherwise. Its agents and loafers scoff at the sweet and helpful teachings the boy learned at his mother's knee; they ridicule the sublime in our hopes beyond the grave; they parody the best there is in a clean life, and a youth to come through such experiences unscathed must be panoplied in such an armor of good sound common sense, that, unfortunately, so few possess, or he is lost before he realizes his peril. The visible progress and power of the church in communities where there are no legalized saloons of any name or description is so apparent that the only wonder is that any minister of the gospel or Christian layman should for one minute hesitate as to his responsibility and obligation on the subject. Long Beach, California, in 1900, had seven churches and the usual quota of saloons for a city of 3,000 population. That year they banished their saloons and in 1906 they had organized and erected ten more churches, making seventeen in all, to care for the Christian population of the total of 16,000 in the city. This is only one instance of many.



## Earnest Request for Prayer.

During the many years of study on the subject of Faith, I have come more and more to believe, you to know, that God will answer the prayers of the faithful. There have been so many thousand unmistakable answers to prayer to come under my daily observation, as well as my own experience, that I am endeavoring to make this earnest request for prayer, asking that every reader will comply with my request.

First, I want to ask that the things which are being said thoughtlessly, I hope—concerning my work, as well as myself, may be overruled by the Lord and not allowed to injure the work which I am so faithfully trying to do for my Master.

I am continually receiving letters of inquiry from my noble friends, asking that for the Cause's sake I explain certain things which are being rumored about my work.

I learned long ago that the man who preaches the old time doctrine proclaimed of Christ and John the Baptist, His Fore-runner, will receive the same treatment which they received, in spirit, if not in degree, and my observation has been that the time which a man spends in trying to defend his character, if not wasted, could be much more wisely spent in helping to win lost souls to the Lord; and my rule has been to keep busy in the Lord's work, and let the Lord take care of my good name, which thing I am glad to say he has done. I am responsible to God for my character and when I lay my life unreservedly at His feet for the salvation of the lost world, I am sure that He will continue to take care of my good name. Besides, I can say as the Apostle, that "I speak not as pleasing men, but God."

I am now completely overwhelmed in the midst of a great Soul-Saving Campaign in this city, where hundreds are being brought to the saving knowledge of Christ, and my strength is so completely given to my work that I am forced to spend most of my time in bed when I am not in the pulpit. Only two afternoons in two weeks have I been able to dictate to my stenographer only for a little while at the time, and so, instead of undertaking to answer the brethren who write me about these things through courtesy, and the desire to glorify my Master's name, I want to say just a word of explanation about the principal things, which the brethren write to me about.

First, a brother writes that the impression is being made that my work is not thorough, and that I ought to lay before the public the plan of the meeting, so that those who do not know, may know with those who do know already, as to the thoroughness of my work. As to the answer to these questions, I refer all inquiries to any of the pastors of Memphis, Tenn., who went with me throughout the long siege of one hundred and fifteen days; they are among the leading men of their respective denominations, and what they say ought to be satisfactory. Besides, I refer any inquiry to any pastor who has gone with me through any of these gracious manifestations of God's answer to prayer.

Second, a number of the brethren write me that it is being currently reported, that the Gaiport people gave me a home, that I sold the home and used the money for other purposes. As a matter of fact, this is absolutely false. We have never sold, or had any idea of disposing of our cottage by the sea, which is our summer home, and which we love because the kind-hearted

people helped us to buy it.

Third, a prominent Mississippi pastor writes me just today that the Cause is being very much injured by the report that I received money from the people of Water Valley, Miss., to take an ocean voyage, and that I have used the money for other purposes; and in his letter, he assumes that the rumor, as told, makes out a very strong indictment against me for such crooked conduct. Now, as a matter of fact, the money given by the Water Valley people is still in the bank of Water Valley. When the money was given me, no time was set for me to take the voyage. It was given without my request, and I promised them to take the voyage when the Lord indicated it to be His will for me to do so. That gift only pays my way on the voyage, and of course, I want to take my wife and little son with me, and have been trying to arrange the means for them to go. In the meantime, the Lord has given me strength from day to day; I am pressing on, and have been expecting for several months, to be forced to take the trip. The Brother who wrote this, is well acquainted with Miss Nellie Jennings of Water Valley, who gave most of this money; if he had written her, she would gladly have told him what she told me just a few days ago: viz: That if wife and I could wait awhile possibly she could arrange to go with us, as wife and I have been anxious for her to do so.

Isn't it sad that a man who is burning out his life daily, in winning the lost to the Lord, has to be goaded with things of this sort?

Fourth, one paper is asking me publicly, and two brethren have written me, asking me for a public statement as to what I do with the money which I receive from my work. In the first place, no collections, as a rule, are taken in my meetings. The offerings are entirely spontaneous, and the statement is made publicly that the offering is to be absolutely a personal donation to me, that the responsibility of the giver ceases after it passes into my hands, and that I, alone, am responsible to God for the judicious use of it. The people make their offerings liberally, because God graciously blesses them. These brethren write that the rumor is being circulated that I am not supporting anybody to help me preach the Gospel, which fact I only stated, at all, for the purpose of asking the people to pray with me for those who are helping me.

## Straight Betwixt Two.

When the Lord first enabled me to support five workers, I was so thankful to him that I made public statement of the number, and I was severely criticised for parading what I was doing before the public eye. With earnest prayer, I resolved henceforth not to subject myself or my work to that criticism; and now I am asked to give the names and addresses of all my workers, because somebody has circulated the rumor that I am not supporting anybody.

## My Books.

show every dollar that I receive from every source, and also show where every dollar goes. I am doing this for many obvious reasons. I think every good Christian man who proposes to deal honestly with God ought to do this very thing.

## Names of My Missionaries.

The difficulty of giving the names of those who help me preach the Word of Christ: I am supporting twelve tongues in China, twelve in Africa, besides some in

Japan and Korea, who are helping me to tell the story of Jesus and his dying love; and I do not know the names of all of these myself. I simply give the money to supply the means to preach Christ, and leave the management of the matter to persons who are in positions to attend to it.

## Watching Satan.

Where persons give money designated to be used in supporting missionaries, I do not collect the money on that check, but endorse it payable to the workers themselves, or to some one in charge of that worker, so that not one dollar of that money passes through my hands at all. This also saves me much trouble in bookkeeping.

## A Kind Suggestion.

I would like to suggest, very respectfully, to those who criticise me, that if they would get as busy as I am in helping to win lost souls to the Lord, they would have less time for doing things that tend to dishearten and hinder others, and their own precious lives would be a much greater blessing in the world.

## What Would You Do?

One brother exhorts me not to allow the people to make such liberal free-will offerings to me, saying that it is wrong for me to accept it. Dear reader, if by putting in your very life blood, you could be such a great channel of blessing to a community, that they would gladly make a free-will offering to you, would you accept it? I refer all readers to the committees where I have been, as to the freedom and cheerfulness with which these gifts are made.

## Why Is It?

Years ago when the Lord was graciously blessing my work, and thousands were being saved, I was criticised from many sources, but during the three long years when I was forced into silence, not a word of criticism could I hear, but just as soon as I was able to be in the work again, those who were not busy winning souls, got busy criticising me again.

## How Is It, Critics Are Helpers?

Some people think, if they criticise a person who is doing something, that they are helpers in the work, though they do nothing themselves. I want every reader of these lines to join me in earnest prayer, that all of these rumors may but tend to drive me closer to the Lord. It is a wonder the War Department does not name some battleship "Rumor," for she surely would float.

## Over Seven Thousand Souls Saved in the Last Four Months.

I have witnessed a glad and glorious surrender for salvation and service of over seven thousand precious souls, and I would rather to be used of God in such a gracious way, than to even be gifted with wisdom enough to criticise other workers.

I want to extend my thanks to, and ask the good will of, every reader of these lines for the papers which are kind enough to give in full these earnest words.

Prayerfully and sincerely,

G. C. Cates.

Jackson, Miss., July 6, 1907.

The Oklahoma State Baptist College has conferred the honorary degree of D. D. on Revs. M. P. Hunt, Louisville, Ky., and M. D. Early, Lawton, Okla.

Rev. W. H. Horton, recently from Arkadelphia, Ark., has been called to the church at Ladonia, Texas. He accepts and enters the work at once.

## Pickett's Charge.

When Pickett charged at Gettysburg,  
For three long days with carnage  
fought,  
Two hundred thousand men had  
fought,  
And courage could not gain the  
field  
Where stubborn valor would not  
yield,  
With Meade on Cemetery Hill  
And mighty Lee thundering still  
Upon the ridge a mile away,  
Four hundred guns in counter  
play  
Their deadly thunder balls had  
hurled—  
The cannon duel of the world,  
When Pickett charged at Gettysburg.

When Pickett charged at Gettysburg,  
Dread war had never known such  
need,  
Of some o'er-mastering, valient  
deed,  
And never yet had cause so large  
Hung on the fate of one brief  
charge.  
To break the center—but a chance,  
With Pickett waiting to advance.  
It seemed a crime to bid him go,  
And Longstreet said not "yes,"  
nor "no,"  
But silently lowered his head.  
"I shall go forward," Pickett said  
Then Pickett charged at Gettysburg.

Then Pickett charged at Gettysburg,  
Down from the little wooded  
slope,  
A step with doubt, a step with  
hope,  
And nothing but the tapping  
drum  
To time their tread—still on they

come.  
Four hundred cannon hushed  
their thunder  
While cannoneers gazed on in  
wonder;  
Two armies watch with stifled  
breath  
Full eighteen thousand march to  
death,  
At elbow touch, with banner  
furled,  
And courage to defy the world,  
When Pickett charged at Gettysburg.

'Tis Pickett's charge at Gettysburg—  
None but tried veterans can know,  
How fearful it is to charge the

foe,  
But these are soldiers and will not  
quail,  
Though Death and Hell stand in  
their trail.  
Flower of the South, and Long-  
street's pride—  
There's valor in their very stride,  
Virginia blood runs in their veins,  
And each his ardor scarce re-  
strains.

Proud of the part they're chosen  
for  
The mighty cyclone of the war,  
In Pickett's charge at Gettysburg.

'Tis Pickett's charge at Gettysburg.  
How mortals their opinions prize  
When armies march to sacrifice  
And souls by thousands in the  
fight  
And battle's smoky wing take  
flight!  
Firm paced they come in solid  
form,  
The dreadful calm before the  
storm—  
Those silent batteries seem to say:

"We're waiting for you, men in  
gray!"  
Each anxious gunner knows full  
well  
Why every shot of his must tell,  
On Pickett's charge at Gettysburg.

'Tis Pickett's charge at Gettysburg—  
What grander tableau can there  
be  
Than rhythmic swing of infantry  
At shouldered arms, with flashing  
steel!  
As Pickett swings to left, left  
wheel,  
Those monsters instantly out-pour  
Their flame and smoke of death,  
and roar

Their fury on the silent air,  
Starting a scene of wild despair,  
Lee's batteries: roaring, boom,  
make room!  
With Meade's reply: Doom, 'tis  
doom!  
To Pickett's charge at Gettysburg.

'Tis Pickett's charge at Gettysburg.  
Now Hancock's riflemen begin  
To pour their deadly missiles in  
Can standing grain defy the hail?  
Will Pickett stop? Will Pickett  
fail?  
His left is all uncovered thro'  
That fateful half of Pettigrew,  
And Wileox from the right is

clef,  
By Pickett's half wheel to the left—  
Brave Stoddert rushes 'tween the  
wall—  
No more disastrous thing befalls  
Brave Pickett's charge at Gettysburg.

How terrible it is to see  
(Continued on page 16).

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## Oxford's Early Influence Declining.

All Europe and much of America are in fact the book of Oxford, inasmuch as Oxford thought and teaching, her scholars, brave men, and lofty natures have impressed their influence upon both the Anglo-Saxon and Latin races.

The College, and later the University, are the forces which have modeled many of the theological and intellectual tendencies of today. As a factor in the civilization of the past eight centuries, Oxford once stood pre-eminent for her qualities of learning, piety and patriotism; for her enlightenment and guidance in an age of strife and ignorance, superstition and infidelity. It was to the University and its cultured product that England owed more of her influence than to her arms. Obviously, this is much less true today. Oxford and Cambridge, Eton, Harrow, and Winchester, indeed the entire "Educational system of England," are in my opinion (an opinion which is shared by not a few Englishmen), all striving mightily in a wrong direction, and without some radical changes in this system, there will be a lessening in the effectiveness of England in the world's competition.—From "In Thamesland," by Henry Wellington Wack.

## Ponchatoula, La.

Our town has about 1,000 people: one Methodist church, one Lutheran church, one Presbyterian church, but no Baptist church. The whiskey men outvoted us last election. Evangelist Frank M. Wells, ex-chaplain U. S. army, from Jackson, Tenn., came over our way and gave his lecture, "Jerusalem Under the Turks," to a very large crowd of men in the Presbyterian church with emphasis on the liquor traffic. Every man in town had been invited by ticket. They were all there. Wells knows how to get a crowd. He spoke for one hour and a half, and he held his crowd to the end with a strong grip. The lecture is one of the greatest I ever heard. It is a sermon of the highest excellence. His argument in favor of Christianity is masterful. It is unanswerable. He carried the entire audience with him and closed with an earnest and tender appeal for every man to accept Christ. Many men asked to be prayed for by raising the hand or standing. After prayer was offered eleven men came forward and publicly confessed Christ as their Lord, Saviour and King. Brethren it was one of the greatest services I ever witnessed. Every town in the United States ought to hear Chaplain Wells' lecture. I do not think a better lecture was ever given in our State.

F. P. Aliston.

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The party consisted of two hundred pretty girls, congregated from many states, together with their chaperones and their president. They saw the picturesque hills and the blue grass valleys of Middle Tennessee and Kentucky at their best. They saw Cincinnati's magnificent "candle light" and the "Zoo" of its famous Walnut Hills by day.

They revelled for hours in the trolley tours of beautiful Cleveland, then boarded "The City of Erie" for a restful ride to Buffalo. Having seen in general that commercial center, they responded to the common call of all hearts by hastening to Niagara. They viewed the falls from various vantage points

most convenient way, then passed to enjoy their full share of ocean breezes at Atlantic City. There was a brief stop at Philadelphia, and the tour closed with more than a fortnight's delightful study of our nation's capital.

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St. Louis, the attractive parks of Kansas City, Denver and Colorado Springs; a view of Pike's Peak, Cheyenne Canyon, The Seven Falls, Manitou Springs, the Garden of the Gods and the Mountain scenery of Arizona and New Mexico. The journey will extend to Los Angeles and San Francisco, returning over the Sierra Nevada, via Salt Lake City, Omaha and Chicago.

The third year will interest many girls of the North and East by showing them the cotton fields of Alabama and Mississippi, the quaint old City of Mobile and various other Gulf Coast resorts, passing through the Crescent City to the Rice fields and sugar plantations of southern Louisiana, having as their destination historic San Antonio.

The climax will be reached in the fourth trip, covering all the ground of the 1906 outing and many other points of interest in the North and East, extending to the Thousand Island Region of Montreal, Canada.

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## Some Politics.

This is election year. For some time it has been growing on me that we all do wrong when election year comes. I believe our votes are influenced too much by personal friendship—by which fellow we happen to like best personally. I doubt if a man has any more right to vote purely from personal consideration at the ballot box than in the jury room—except as his oath binds him. The ballot is a sacred trust and should be conscientiously wielded. It should not be a question of which man do I like best? but which man will fill this office best? Of course it is only the clean, upright man that is fit for any office. This should be the first question. When I "whoop" for a man in a political race, I thereby say to my boy, this is the type of man that I delight to honor and to see honored by his fellow citizens. I can't afford to say that to my boy about any but a clean, sober, upright man.

Then the next question should be, is he thoroughly capable of the duties of the office to which he aspires.

After these questions are properly settled and only then, should personal friendship be allowed to come in. If I want a bookkeeper for my personal business, I do not look for the best hand-shaker, the most cordial fellow, or the fellow I like best, nor for the fellow that needs the job most. I look for a clean, honest man that is capable of keeping my accounts neatly and correctly. Why should I do otherwise when I am looking for a man to keep the important records and accounts of the county? The chancery clerk, the circuit clerk, the sheriff, the tax assessor, the county treasurer—all these have important records or accounts to keep and no citizen should vote for a man to occupy one of these offices without knowing him capable.

A peace officer or a judiciary officer should be clean, honest, wise, cool, firm, fearless. And

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we should see that he has these qualities before we vote for him. If I employ a night watchman to guard my property and for the safety of my people, I do not ask where is the "cleverest fellow," or who most needs the job. I go out like a sensible man and find a fellow, alert, brave, cool, not excitable, lazy or shiftless—a man who will feel the responsibility of his position and do the thing honestly and thoroughly. Why act on a lower plain when a man is wanted to guard the peace, property and safety of town, beat or county?

A legislative officer should be clean, firm, alert, progressive; a man of correct principles, high ideas, and capable of influencing men and bringing things to pass.

And last but not least a superintendent of education, for town, county or State should be a capable, progressive, hustling, school man, who looks upon the office as a grand opportunity for usefulness and is willing and anxious to exert all his powers, spend and be spent, that he may give ever broadening opportunities to the boys and girls; develop useful, capable and happy men and women; build up a better and "truer civilization," and leave an eternal impress on mind and soul.—B. G. Lowrey, in Sentinel.



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## The Home.

## A Petition.

These are the gifts I ask of thee,  
 O Spirit serene:  
 Strength for the daily task,  
 Courage to face the road,  
 Good cheer to help me bear the  
 traveler's load;  
 And for the hours that come be-  
 tween—  
 An inward joy for all things  
 unseen and seen.  
 These are the things I fain  
 Would have thee take away:  
 Males and cold disdain,  
 Host anger, spleen, hate,  
 Signs of the lowly, envy of the  
 great.  
 And discontent that casts a shad-  
 ow gray  
 On all the brightness of the com-  
 mon day.

—Henry van Dyke.

The men of earth build houses  
 of stone and chambers—roofs and  
 doors;  
 The women of the earth—God  
 knows—the women build the  
 houses.

## Training the Child.

The training of the child is so  
 important, and at the same time  
 so delicate a task, that a wise  
 and conscientious man or woman  
 may well enter upon it with fear  
 and trembling. There are thou-  
 sands of loud-voiced theorists  
 who know exactly how it ought  
 to be done; they can tell to the  
 fraction of an ounce how much  
 food a child should have  
 each day, and just how many  
 spoonfuls of liquid refreshment  
 should be given; they know to a  
 minute how much sleep he should  
 have, and how many hours should  
 be devoted to work; and they  
 know just how his mind and mor-  
 als may be developed to their  
 proper perfections; but, alas!  
 their theories, somehow, seem to  
 break down most unaccountably  
 whenever a strain is put upon  
 them.

Most of the people who know  
 all about the training of children  
 never had any children to train;  
 perhaps if they had they would  
 have less faith in their own theo-  
 ries. We knew a preacher once  
 who had two or three well-  
 brought-out, rational, up-to-date  
 sons on this subject, and their  
 advice seemed to him irresistible,  
 yet when he preached them he  
 sometimes noticed that his hear-  
 ers smiled; he had no children  
 then. As soon as he had a child  
 of his own, he burned his sermons  
 in child-training. He never real-  
 ized till then how little he knew  
 about it.

We could not dream of con-  
 structing a complete system of  
 child-training that would apply  
 to all children all the time. Chil-  
 dren are not all alike. Every sys-  
 tem of training must take into ac-

count the individual child; and  
 must also remember that the same  
 child at different periods is really  
 a different child. There are a few  
 general observations, however,  
 that probably may not be wholly  
 useless.

Children are often spoiled by  
 a lack of training; by training  
 we do not mean punishment, but  
 careful guidance or restraint. We  
 believe that a parent should lov-  
 ingly and intelligently try to  
 guide (not force) the child's en-  
 ergetic life into wise and useful  
 channels. Many parents seem to  
 think the child needs no restraint  
 and no encouragement. The very  
 woman who will more carefully  
 train a rose-bush up a wall or  
 trellis, will let the child-nature  
 hug the earth. The man who  
 will carefully shelter a young colt  
 or a puppy from the contagion of  
 bad example will let his boy run  
 loose. There are parents who can-  
 not tell where their twelve-year-  
 old boy or girl is at nine o'clock  
 at night. This is not love but  
 madness. The experience of fath-  
 er and mother must be utilized  
 in the careful guidance of their  
 young children. That experience  
 rightly applied may save the  
 young feet from many a stumble  
 and the young life from many a  
 stain.

But children are sometimes  
 spoiled by over-training. There  
 is an officious interference that  
 is neither kind nor wise. If we  
 keep harrowing the field all the  
 time the result will be barren-  
 ness. It is a wise parent that  
 knows when to be blind and when  
 to be silent. The wise father does  
 not see too much. It is wise also  
 to leave a little to nature and to  
 God.

Then there must be complete  
 sympathy. Lack of sympathy with  
 childhood makes understanding  
 impossible. The children of to-  
 day are of today. It is useless to  
 judge them by past standards, or  
 to try to train them according to  
 obsolete rules. The father of to-  
 day must deal with the child of  
 today. We are not dealing with  
 the ideal children or with dream  
 children but with actual flesh and  
 blood; with living bundles of  
 nerves and muscle, and it is the  
 parents' business to understand  
 and to come thoroughly into sym-  
 pathy with these living-faulty,  
 loving children.

The parental laws should be re-  
 duced to a minimum; but they  
 should be obeyed. The child who  
 defies the law of his father or  
 mother with impunity will prob-  
 ably live to curse the weakness  
 and folly that allowed those laws  
 to be defied. And yet the child's  
 will is not to be "broken." This  
 was an old fallacy that brutalized  
 the parent and gave the child  
 an undying memory of shame.

In training the children the  
 child's power of choice must be  
 emphasized. The liberty to do  
 wrong is part of the child's hu-  
 man inheritance. It is not for

## FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering from Women's Ailments.



I am a woman.  
 I know woman's sufferings.  
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 I will mail, free of any charge, my home treat-  
 ment with full instructions to any sufferer from  
 woman's ailments. I want to tell all women about  
 this cure—you, my reader, for yourself, your daughter,  
 your mother, or your sister. I want to tell you how  
 to cure yourselves at home without the help of a  
 doctor. Men cannot understand women's sufferings.  
 What we women know from experience, we know  
 better than any doctor. I know that my home treat-  
 ment is a safe and sure cure for Leucorrhoea or  
 Whitish discharges, Ulceration, Displacement or  
 Falling of the Womb, Profuse, Scanty or Painful  
 Periods, Uterine or Ovarian Tumors or Growths;  
 also pains in the head, back and bowels, bearing  
 down feelings, nervousness, creeping feeling up  
 the spine, melancholy, desire to cry, hot flashes,  
 weariness, kidney and bladder troubles where  
 caused by weaknesses peculiar to our sex.

I want to send you a complete ten day's treat-  
 ment entirely free to prove to you that you can cure  
 yourself at home, easily, quickly and surely. Re-  
 member, that it will cost you nothing to give the  
 treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a  
 week, or less than two cents a day. It will not interfere with your work or occupation. Just send  
 me your name and address, tell me how you suffer if you wish, and I will send you the treatment  
 for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my  
 book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why  
 women suffer, and how they can easily cure themselves at home. Every woman should have it, and  
 learn to think for herself. Then when the doctor says, "You must have an operation," you can  
 decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all,  
 old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily  
 and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young  
 Ladies. Plumpness and health always result from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell  
 any sufferer that this Home Treatment really cures all women's diseases, and makes women well,  
 strong, plump and robust. Just send me your address, and the free ten day's treatment is yours,  
 also the book. Write today, as you may not see this offer again. Address  
**MRS. M. SUMMERS, Box 232 - South Bend, Ind., U. S. A.**



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 U. S. this fine Willard Steel Range. Anyone can say  
 they have the best range in the world, but I will fur-  
 nish the evidence and leave the verdict to you. After  
 you examine this range, if you are satisfied in every  
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 the possessor of the best range in the world for the  
 money. The range has six 8-inch lids; 18-inch oven;  
 18-gal. reservoir; large warming closet; top cooking  
 surface, 36x34 ins. Guaranteed to reach you in perfect  
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 and every one of them giving satisfaction. Write for  
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ST. LOUIS, MO.

FORTY-SEVENTH ANNUAL STATEMENT  
OF THEHOME LIFE  
INSURANCE CO'Y

GEO. E. IDE, PRESIDENT.

JANUARY 1st, 1907

Admitted Assets.	Liabilities.
Bonds and Mort- gages, .....\$5,809,650.00	Policy Reserve ....\$16,006,708.00
Bonds and Stocks (market value) .. 8,907,787.91	Miscellaneous Lia- bilities ..... 297,780.84
Real Estate ..... 1,650,609.81	Present Value of all Dividend Endow- ment Accumula- tions (Deferred Dividends) ..... 1,621,413.00
Cash in Banks and Trust Companies .. 293,545.75	Reserve to provide for all other Con- tingencies ..... 1,083,648.98
Loans to Policy Holders ..... 1,950,996.14	
Other Assets ..... 396,961.21	
Total .....\$19,009,550.82	Total .....\$19,009,550.82

"The HOME LIFE INSURANCE COMPANY did  
 pass through the 'Investigation' with  
**FLYING COLORS**"

so spoke the chairman of the so called Armstrong Legis-  
 lative Insurance Investigating Committee on the floor  
 of the New York Senate Chamber.

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—o—

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 Pleasant ride on boats 25c round trip.  
 Sister Carter, makes you feel at home  
 First Class Meals 25c. Bro. C. T. Kin-  
 cannon and I stopped with her June 26.  
 W. H. PATTON, Shubuta, Miss.

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 Boys and Girls. Graduates all admitt-  
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 ties without examination. Location  
 healthful. Influences uplifting. Work  
 thorough. Prices reasonable. Idleness  
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 Write for a copy.

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POSITIVELY CURED--

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 tertiary. Scrofula, E. zema, Blood and  
 Skin Disease. If you have exhausted  
 old time methods, and want to get well,  
 write me in fullest confidence for proof  
 of cures. Take my treatment and get  
 well.

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San Antonio, Texas.

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 BOOKS; Websters Dic-  
 tionaries and all kinds  
 of good literature.

The Baptist Record,  
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See All City Church and School Bells,  
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 JAMESTOWN EXPOSITION.



For sale by leading merchants every-  
 where. If your merchant does not  
 carry these shoes in stock drop us a  
 line and we will tell you who does.

CRADDOCK-TERRY CO., Lynchburg, Va.

us to take away that liberty, but  
 to emphasize the fact that pun-  
 ishment and trouble follow  
 wrong-doing. Ruskin tells us that  
 the first lesson in human liberty  
 came when as a child he wished  
 to put his finger into the flame  
 of the candle. He was forbidden,  
 but persisted. The nurse was  
 about to remove the candle, but  
 his mother said, "No let him have  
 his own way." He put his finger  
 in the flame, and learned a  
 lesson that saved him afterwards  
 from many a severer scar. The  
 child cannot learn too early that  
 it is master of its own fate, and  
 that it is free to choose either  
 good or evil but, of course, all  
 possible wise, persuasive, loving  
 pressure should be brought to  
 bear upon him to choose the good,  
 and there may be times when  
 physical constraint will be a pos-  
 itive necessity to save him from  
 serious injury. But as a rule phys-  
 ical compulsion should be the last  
 thing resorted to.

What about punishment for  
 wrong-doing! Here we find vast-  
 ly different opinions; Solomon is  
 quoted and common sense is ap-  
 pealed to; and the man who be-  
 lieves in the rod declares that it  
 alone can exorcise the demons  
 that sometime dog the steps and  
 possess the hearts of children;  
 and the man who believes in moral  
 suasion declares that corporal  
 punishment is evil, only evil, and  
 that continually, and he would  
 commence to reason with the  
 child before the child could either  
 talk or walk, and by dint of this  
 milder method he would get the  
 child to seek the good and shun  
 the evil. Faddists, both of them.  
 It is folly to try and reason with  
 a child of twelve months expect-  
 ing that child to understand your  
 reasoning; and it is even worse  
 folly to try to thrash the evil out  
 of a boy or girl, say of twelve or  
 thirteen years old. Wise punish-  
 ment there must be, and there are  
 some children probably that cor-  
 poral punishment will benefit, and  
 there are some that it will injure,  
 but in any case it should be only  
 a last resort. In most cases the  
 punishment of privation will be  
 more effective, causing the child  
 to go without some favorite arti-  
 cle of diet or some chosen diversion;  
 but there must be no trace  
 of parental vindictiveness in any  
 case; and the punishment should  
 never eclipse the parental love.

That your child should be trained  
 to love you is of greater im-  
 portance; that it be trained to  
 love God is also one of the duties  
 that cannot be delayed or neg-  
 lected without sin. Don't nag or  
 scold or fret. Keep yourself young  
 and merry and true and wise.  
 Make your home radiant with the  
 joy of your religion and the sun-  
 shine of your love; and it will be  
 well with you and with the child.  
 —Baptist Courier.

## A Doctor in the Family.

Royaline Oil answers so many useful purposes in  
 the home that many have said it is like having a doctor  
 in the family. Accidents will happen. Royaline Oil never  
 fails to meet the emergency. In cases of hurts, cuts, burns,  
 sprains, bruises; cramps, diarrhoea etc. there is nothing  
 that can equal it. It is cash on the spot every time or  
 your money back. It has been sold on guarantee for  
 fifteen years. NOT one bottle has ever been returned.  
 It never fails to please. Try it, and you will use nothing  
 else. 25c, 50c. For sale by druggists and dealers.

ROYALINE MEDICINE CO., Ltd., NEW ORLEANS.

Why do you scratch? Royaline Tetter Ointment  
 will stop that itching or your money back. 50c by mail  
 if your dealer cannot supply you.

**WE WILL** If after a fair trial one box of  
**GIVE YOUR** HUTCHINS ECZEMA  
**DOLLAR** SALVE does not cure  
**BACK** any case of ECZEMA,  
 TETTER, RINGWORM, OLD SORE OR  
 DANDRUFF, no matter of how long  
 standing the case may be.

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## REFERENCES.

Capital City Bank &amp; Trust Co., Jackson, Miss.

Bank of Winona, Winona, Miss.

Citizens Bank, Winona, Miss.

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 age Certificates, Agents for Moody's Colportage Library, Wedding  
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 ly furnish estimates to those having books or tracts to publish. We have  
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 up to your expectation return it at our expense. Correspondence solicited.  
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"THE WONDERFUL WALL PLASTER."

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 tered with "SOUTHERN" WOOD FIBER PLASTER.

Read what Dr. John L. Johnson of Clinton, Miss., has to say  
 about it:

Clinton, Miss., Jan. 20, 1906.

I used the "SOUTHERN" WOOD FIBER PLASTER in my  
 residence recently built at Clinton, Miss. I am delighted with it, and  
 think the manufacturers have rightly called it "WONDERFUL."  
 (Signed)

For prices, address,

JOHN L. JOHNSON.

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**SKETER 35c**  
**SKIDOO!!**

**Hart's Mosquito Lotion**

This lotion destroys the poisonous deposit of the MOSQUITO. Instantly cures pain resulting from their bites.

When applied to exposed parts while sleeping MOSQUITOS hunt other quarters for their prey.

Take warning and prepare for them as they spread MALARIA and YELLOW FEVER.

Guaranteed—Price 25 cents, by mail 35c.

Hart's Drug Store, Columbia, S. C.

### DON'T SWALLOW IT.

Don't be tempted to swallow those mucus discharges which drop into your throat, caused by catarrhal affection.

Porter's Catarrh-O is guaranteed to cure catarrh when applied regularly according to directions. Try it.

Don't be beguiled into thinking you can be cured of catarrh by merely smelling of medicine. Get a box of Porter's Catarrh-O, price 50 cents at all druggists, and stamp it not kept by your dealer.

Porter's Catarrh-O contains neither opiates nor narcotics. It is simply antiseptic andervative. Sold on a guarantee.

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(Continued from page 9)

Long lines of muskets belching flame—

No need of gunners taking aim

When from the thunder cloud of smoke

The lightning kills at every stroke—

If there's a place resembling Hell

'Tis where 'mid shot and bursting

Great armies making history,

shell

Stalks carnage arm in arm with Death,

A furnace blast at every breath.

On Pickett's charge at Gettysburg.

'Tis Pickett's charge at Gettysburg.

Brave leaders fall on every hand;

Unheard and unheeded all command.

Battered in front and torn in flank,

A frenzied mob in broken rank,

They come like demons, with a yell,

And fighting like demons, all pell-mell.

The wounded stop not 'till they fall.

The living never stop at all.

Their blood-bespattered faces say

" 'Tis death alone stops men in gray

With Pickett's charge at Gettysburg."

Stopped Pickett's charge at Gettysburg,

Where his last officer fell dead—

The dauntless, peerless Armistead,

Where ebb'd the tide and left the stain

Like wreckage from the hurricane—

That awful spot which soldiers call

"The bloody angle of the wall."

There Pickett stopped, turned back again

Alone, with just a thousand men.

Include six cans of Argo Red Salmon in your next grocery list. It will keep for twenty years.

And not another shot was fired,

So much is bravery admired.

Pickett had charged at Gettysburg.

Brave Pickett's charge at Gettysburg.

The charge of England's Light Brigade

Was nothing to what Pickett made

To capture Cemetery Hill—

Today a cemetery still.

With flowers in the rifle pit,

But no one cares to capture it—

The field belongs to those who fell

They hold it without shot or shell,

while cattle yonder, in the vale,

Are grazing on the trail

Where Pickett charged at Gettysburg.

**ECZEMA CURED**

The public is now able to secure a nice, clean liquid for the cure of eczema. Sample bottle sent postpaid to any address for 5c by Imperial Medicine Co., Houston, Tex.

burg.

Where Pickett charged at Gettysburg,

In after years survivors came

To tramp once more that field of flame—

And Mrs. Pickett led the Gray

Just where her husband did that day

The Blue were waiting at the

OXIDINE.

A Chill Cure in Every Bottle.

Guaranteed under National Pure Drug Law.

wall,

The Gray leaped over heath and all.

Where man had failed with sword and gun

A woman's tender smile had won,

The Gray had captured now the Blue,

What mortal valor could not do,

When Pickett charged the Blue.

—Selected.

Argo Red Salmon is just the thing for unexpected company. There is nothing better to serve from the cans. At all grocers.

**of HEAVEN**  
(PELLA OF HEAVEN)

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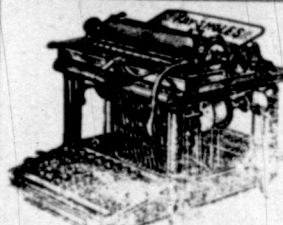
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WELL DRILLING & PROSPECTING—  
DEEP WELL PUMPING CENTRIFUGAL PUMPS,  
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